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The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXXIII. New Series.—No. 37. SATURDAY, SEPTEMBER 10, 1887.

Rs. 6 PER ANNUM IN ADVANCE
WITH INDIAN POSTAGE Rs. 7-10
SINGLE COPY ANNAS TWO

WEEKLY REVIEW.

—The Editor of the *Bombay Guardian* has met with an accident, by which he is temporarily disabled. We must ask the readers to bear with the short-comings of this issue. A friend has kindly taken in hand the preparation of this number. The articles will be noted by an asterisk or otherwise.

—We regret very much to have to announce the death of Rev. Ramkrishna Vinayak Modak of the American Marathi Mission. He died at Ahmednagar rather unexpectedly on Monday morning, though he has been long in feeble health. He was converted in 1842 while a teacher in the American Mission. He was ordained in 1854, The greater part of his ministerial life has been spent at Ahmednagar, although he spent a few years as pastor of the American Mission Bombay Church. He was a man of much intellectual vigour, and often defended the Christian cause with special ability. He will be very specially missed at Ahmednagar where be has filled the office of patriarch in the rising church. We find in the *Dnyanodaya* a notice of him of which we are glad to avail ourselves :

"Rev. Ramkrishna V Modak, the venerable and beloved Native Christian of the American Marathi Mission, Ahmednagar, passed away from earth on the morning of the 5th inst. For the last two years he has been gradually failing, at up to a very recent date he retained the use of his vigorous mental powers. For the last few weeks he had been growing much weaker, so that it was not a great surprise to those who had been watching him, to hear of his death.

It was 45 years ago that Mr. Modak embraced Christianity. He had been previously in the service of the American Mission as a teacher and inspector of schools ; but after his conversion he became an earnest preacher of the gospel of Christ. It would not be possible in this brief notice of his death to give even an outline of all the ways in which he has made himself useful in the service of the Master. As a preacher, or pastor of the Church at Newase, Wambori, Bombay, and Ahmednagar, he has earnestly exerted himself for the growth and purity of the churches. For the last eight years he has been an Instructor in the Theological Seminary at Ahmednagar, and in this sphere of labour his talents and varied Christian experience fitted him to be eminently useful. He has also from time to time made rich additions to the Christian literature of the Marathi language. His influence and help will be greatly missed in all these departments of Christian work. His life is a rich legacy to his children, and to the churches of Western India, and to the mission with which he has been so long associated. It is with great sadness that we see those passing away who have helped lay the foundation of the Christian church in India. We hope shortly to give a more lengthy notice of his useful life."

—The Rev. Mr. Brown, of the Oxford Mission, Calcutta, at present on a visit to Bombay, delivered a lecture on "Conscience" at the Indo-British Institution, Esplanade, last Saturday and will deliver a second lecture on the Emancipation of Conscience, to-day, at 5 p.m. at the same place. Mr. Brown is a very impressive lecturer and is particularly desirous of meeting educated Native gentlemen. We had the pleasure of hearing him last week and liked his treatment of the subject much.

—A largely attended meeting of the Bombay Missionary Conference was held on Monday evening at the house of the Rev. R. Scott of the Free Church Mission. After the usual hour of open conversation the question of infant marriage—on which a communication had been received from the Rev. K. S. McDonald, Calcutta—was introduced. Amongst those who addressed the meeting were Rev. Messrs. Hume, Lateward, Stone M. D., Tisdale, Wann, Nikambe, and Mr. Morris. There was a general concurrence of opinion, that the subject should be taken up by the conference earnestly and cautiously ; and that wise and guarded legislation should be urged upon Government. Mr. Scott suggested that special public meetings might be held in connection with the Conference in November or December, and that they might be contemporaneous with the expected visit of the Delegates of the C. M. Society. Finally the co-operation turned on the means of making the Conference more effective in the conduct of business and the influencing of opinion, and for the consideration thereof a committee was appointed to report at next meeting.

—M. Ernest Renan, in his "New Studies in Religious History," says :—

"The greatest danger to Christianity, the cause which has so often ruined the springs of his great religious machine, has always been the extreme importance it attaches to its official establishments. The priest, the pope, the church, the saints are in the Christian organization so important that, unless we are very careful, they threaten to eclipse God Himself, and to monopolize the work of salvation. It is certain that a Catholic who wishes to be saved has more to do with the Church than with God. This substitution of man for God, this suppression of the Deity, being the great evil which undermines the work of Christ, every reform of Christianity, every awakening of Christian spirit, consists in a return to the strict doctrine of grace."

The facts here stated are, we think, indisputable and, as coming from this writer, are very remarkable. G.

—We are grieved to find that the press should deem it necessary to have details (often more than indelicate) of the Morgan divorce case flashed along the telegraph wires from Madras, and published day by day in the most prominent part of their papers with important telegraphic news. The papers which are at so much trouble and expense to obtain the earliest possible news of this nature, pay their readers a very doubtful compliment. G.

—Our readers may remember some letters signed "Nemo" on the Church of Rome and the Papal Supremacy. The writer gave his name as J. O'Brien and supposing this to be truthful, we published the letters. As the correspondence proceeded, the style appeared to us very like that of a correspondent whose letters in defence of the Church of Rome appeared in our columns a year or two ago, but who gave then a different name. Subsequently we learned that the people of Lanowli had no difficulty in identifying the writer, though the name was quite different from either of those submitted to us. We accordingly to test the matter addressed a letter to Mr. J. O'Brien, Lanowli, and after a fortnight this was returned to us through the Dead Letter Office with an intimation that no such person could be found at Lanowli, or at several other Railway stations where enquiry had been made. The writer was no doubt quite pleased at having taken us in, considering that the end justified the means. Whether this kind of strategy will commend him or his religion much to the readers of the *Guardian*, is questionable.

—The article on "Bishop Taylor and His work" is reproduced by the request of the author, the Rev. Mr. Wheeler, formerly of the North India Conference.

INTERNATIONAL BIBLE STUDY.

September 11.——„——*Matt.* 7 : 1-12.

See last Guardian.

September 18.——„——*Matt.* 7 : 13-29.

Commit verses 13-14.

Golden Text.—Every tree that bringeth not forth good fruit is hewn down and cast into the fire.—Matt. 7 : 19.

The straight gate is the narrow gate ; though narrow it leadeth unto life, the broad gate leadeth unto death. The question before us is, which gate shall we enter, the straight gate or the broad gate. Our Lord bids us enter in at the straight gate. The tendency of men is to enter in at the broad gate, which is the easiest gate. We are told that very few find the straight gate and the narrow way, because men are determined largely by their convenience. We are admonished to beware of the temptation—when setting out on our journey heavenward—to let our love of ease and comfort influence us at the gateway. As the gate is, so is the way. If we at the gate let self decide for us, and choose the easy and the comfortable, it will thereafter be difficult to choose the right way. At the time of our anxiety, we are best fitted to face the peril and the loss. We wish to ally ourselves with those that have the sternest views of religious obligation ; to go in at the strait gate. How little this instruction of the Master has been heeded, appears from the number of churches that have been modelled upon the broad gate and the wide way ; where a religious profession is an ornamental and a respectable thing, and

our Lord's description of the path is unnecessarily severe.

"Beware of false prophets who come to you in sheep's clothing but inwardly they are ravening wolves." How are we to know them? We can know them by their fruits. It would be absurd to expect to gather grapes of thorns or figs of thistles. A good tree is known by the fact that it brings forth good fruit, and the corrupt tree is known by its evil fruit. This is a very important principle, it is applicable to all religions. A mere profession is not sufficient, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he only that doeth the will of my Father who is in heaven." Our Lord tells us that many will say to him in THAT DAY Lord, Lord, have we not prophesied in thy name, in thy name have cast out devils, and in thy name done many wonderful works. And then will he profess unto them I never know you, depart from me ye that work inquity." The people who work inquity have no interest in Christ. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock, the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock. But he that heareth my sayings and doeth them not shall be likened unto a foolish man, who built his house upon the sands and when the floods came that house fell, and great was the fall of it. A wise man not only hears but obeys our Lord. He is a foolish man who hears without obeying. "When Jesus had ended these sayings, the people were astonished at his doctrine, for he taught them as one having authority, and not as the scribes." Christ was conscious that he was speaking the absolute truth and consequently he spake as one having authority. "My words shall judge them in the last day," says Christ. If he knew that his words would judge men on the last day, of course his words must have authority. At this point it would be well for the reader to go carefully through the sermon on the mount and notice what these sayings of Christ are. One of them is, "Resist not evil, if thy brother smite thee on the right cheek turn to him thy right also." "He that is angry with his brother without a cause shall be in danger of the judgment." "He that looketh on a woman to lust after her hath already committed adultery with her. He that heareth these things and doeth them not will be likened unto a foolish man who built his house upon the sand.

The Bombay Guardian.

SATURDAY, SEPTEMBER, 10, 1887.

THE INDIAN CHRISTIAN HERALD ON EARLY MARRIAGE.

THE *Indian Christian Herald* unburdens itself of its testimony regarding our views of Infant-marriage thus :—

"It gives us very great pain that in the controversy on infant-marriage the *Bombay Guardian* and ourselves should take opposite sides. If the venerable Editor of the *Guardian* could look upon the question, without bias and prejudice, he would at once see that by the arguments he was using to show that infant-marriage was no marriage he was advocating the principles of free-love and undermining the very foundations of matrimony. To treat marriage as a mere contract is to open the floodgates of immorality into society, and to destroy its indissoluble character. Two persons may consent that the contract into which they enter be indissoluble, but there is nothing to prevent their withdrawing that consent afterwards? Two persons may agree to be boarders or partners, for life, and there is no law, civil or moral, which can prevent their separation if afterwards they find such separation advantageous to both. If it be then "a most audacious trifling with truth," "a scandalous violation of natural law," to hold children bound by the wishes of their parents or guardians, when they came to years of discretion, the audacity and the scandal remain exactly the same when you compel two persons to continue in a relation into which they are now convinced they should not have entered, and which they are both desirous to break off. If such compulsion be not "a most audacious trifling with truth," it is most certainly "a scandalous violation of natural law"—the law that obtains amongst the lower animals. Our contemporary says: "If a Hindu youth dislike the girl chosen for him, and find a widow who reciprocates his affection, there is no reason why the law should come in to hinder him." We would ask our contemporary to say whether there was anything to hinder a Christian, if on leaving the hymeneal altar, after the marriage ceremony was gone through, he contracted a dislike for the woman of his own choice and found a widow who reciprocated his affection? He adds: "God has endowed him with liberty of choice in this matter." Yes, this is the argument of Mr. Bradlaugh, Mrs. Besant and others who preach the gospel of free-love, and there are some Hindus in Calcutta who agree with them. Is the *Bombay Guardian* going to advocate this doctrine? We know it does not mean any such thing, and yet this is the only logical outcome of its advocacy."

We reciprocate the compliment contained in the opening sentences of this article. If the editor of the *Indian Christian Herald* could look "without bias and prejudice" upon the question he would at once see differently. It is doubtless easier for him to see the bias and prejudice to be with us rather than with him; it is certainly easier for us to find them with him. *To treat marriage as a mere contract* seems to our contemporary something very dreadful; as though society were not held together by contract; as though the highest religious obligations were not of the nature of contract. When those who are intelligent enough to comprehend, and competent enough to perform the duties of husband and wife, openly contract with each other so to do, we may not have possibly the highest assurance of fidelity but we have the highest practically. We fail to perceive that any number of heathenish ceremonies, or any amount of expense, or any engagements contracted for infants by relations can add to the strength of the contract.

Our contemporary appears to think that it is as serious "a scandalous violation of natural law," when those who have married in an adult state fail to observe their engagements as when those who have married in infancy, fail to keep the vows contracted for them by their parents. We can only regret that custom has so blinded the eyes of our contemporary, as to lead him to make a comparison like this. It is certainly a dictate of natural law that they only who are marriageable can make their matrimonial engagements. When God endowed man with liberty of choice in marriage He endowed him with the highest liberty and at the same time placed him under the highest obligation. If our contemporary is unable to discriminate between the views we are expressing and those of Mr. Bradlaugh, Mrs. Besant and others who preach the gospel of free-love, we can only express our regret for it.

BISHOP WILLIAM TAYLOR AND HIS WORK.

F. M. WHEELER.

I HAVE felt a deep interest in the discussion concerning Bishop William Taylor. Some things I have been pained to read. It has not seemed to me very necessary to prove that William Taylor is something less than a proper bishop, that is, I see no particular point to be gained nor danger to be averted by these cautionary measures. On the other hand I have not liked the seeming sharpness with which some have advocated the claim that William Taylor is a proper bishop, but temporarily limited to a mission field. He has no need of such advocacy. He never uses it himself and I venture the assertion from personal acquaintance that of all persons interested in this discussion he is the one least concerned.

I have no wish to enter into the discussion of the meaning and intent of General Conference action nor of episcopal prerogatives as defined in the Discipline. Such things are out of my range. I leave them to those whom they concern. Some other things are clearer to me. I wish to speak of them as a plain man of the people.

1. If William Taylor is something different from an ordinary bishop it is because in some important particulars he is more than a bishop. If his work is not episcopal in its character it is apostolic. If the General Conference of 1884 did not constitute him a bishop in the Methodist Episcopal Church, I think it is clear that the Great Head of the Church made him a bishop in the Church of God years ago. He has been a shepherd of souls as perhaps no other person now living. I know of no other such instance of large, continued and uniform success in this peculiar work, in so many lands and among such various races of men, as he has presented in his career. In California, Canada, United States, West Indies, Guiana, England, Ireland, Scotland, South Africa, Australia, New Zealand, Ceylon, India, in its various presidencies and in most of its great cities, in the South American republics, and now in Africa are found scores, and in some places hundreds in others thousands of souls who call him their father in the gospel and remember his coming as that of an angel of light.

2. Who else in the modern Church has been so honoured of God? What dignitary of greater or less degree in our Church or in any Church has even officially visited as many of these distant and difficult fields as those to which William Taylor alone and unaided has found his way, and from which he has brought abundant sheaves to his Master's garner? His works testify of him.

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However he may have been misunderstood, however much he may have lacked appreciation, or however his phenomenal success may be explained or explained away, the work remains, uniqne, unparallelled and unapproached ; and it will so remain through the on-coming generations to witness to men what one man, with no resources but those which his own heroic soul found in mighty faith, with no prestige but that of his own character and no helper but Israel's Keeper, could work out for Christ's kingdom.

It may be said : " This is after all but the work of an evangelist ; it is not supervision, ordering, governing as bishops do ; this last is different ; he could not do that." Which is greater ? To open the eyes of the blind, or to guide them in the way after their eyes are opened ? To gather people, evangelize them and unite them together in living churches, or to guide them after they are so united together and to Christ ?

But if we come to supervision itself, what have we in William Taylor ? Look at the mission stations in India that sprang into existence there, and under his inspiration and tuition have taken on all the characteristics of organic Methodism, so that from the work which he originated two annual conferences have arisen in that land teeming with people and with possibilities. Consider the missionaries selected and sent out by this tireless worker, many of them at his own expense—money earned by his pen in the intervals of labour and travel. There is the long chain of South American missions reaching from the Isthmus of Panama down the west coast to Chili. Forty workers are now in that field who have gone out from America, beside, several who have joined in that country. Seventy are in Africa and seven have died in that field. A score of stations have been opened. Fifty new workers are called for and another score of stations are in contemplation. Is not this supervision ? Is it not episcopal work ? We are amazed. This is the day for which the Church has been praying, but still only a few seem to know that it has dawned.

This is the man we have been looking for a long time. He has come. But we hardly know him and are troubling ourselves as to the rank we shall give him or what the particular rank is which the Church has assigned him. The secret is this : his example of faith and sacrifice is reproving the Church.

It is feared, somehow, that it will be thought that his work will reflect upon and cast into a shadow other work and other workers. Not so. No doubt his work is in some sense a reproof to us ; in a larger sense it is a revelation and inspiration to the whole Church. It shows us that the Church is not as heretofore organized measuring up to her responsibilities. That Christ cannot wait for her tardy advancement along accustomed lines. Hence he is raising up and thrusting out men whose zeal and heroism outrun the faith, love and effort of the Church.

We are entering a new era. New forces are stirring. A new missionary spirit is awakening in the heart of Zion's watchmen. The new wine will not stay in old bottles. New methods and new plans must be adopted. Our General Conference ought to see this. It ought to have seen it before. We have as a Church been slow and hesitating to accept new missionary methods ; we have thought Willam Taylor erratic, visionary and impracticable. But no visionary has ever raised up such enduring monuments of faith as this man has done. Our missionary policy should be broadened so as to unify and make harmonious all kinds of work now being done for missions. At least what are called self-supporting missions, because they aim more directly at self-support than some others can, should be at once recognized and heartily commended and mightily helped. I believe that by availing ourselves of the providential openings that are being presented, the indigenous resources that can be found, and appealing to the heroic element in the Church, we might increase our missionary workers ten-fold within a decade.

If such a worker, or one corresponding to him in zeal, success and promise, should arise in the Papal Church, that far-seeing and exceedingly wise administration would find means of giving him fullest recognition, largest scope and all helpful offices. He would be made available to the utmost extent. So it ought to be with us. It does not so much concern William Taylor whether he is considered a real bishop or a kind of extraordinary presiding elder with limited episcopal functions ; but it much concerns the Church whether she recognizes him and his work as her Great Head is doing. Whether a succeeding generation will read with surprise and delight the rise and development of the missionary movement now coming into notice under direction of William Taylor, or whether they shall read with amazement and humiliation how such a movement began and progressed in spite of misunderstanding and apathy until it had spread into several of the heathen countries and bid fair to revolutionize and re-invigorate our whole missionary policy, when the death of the illustrious originator left the work without a head ; when, deprived of the sympathy and support of the Church from which it sprang, it was left like an orphan to languish or to fall into the hands of strangers, and thus was lost to the Church her golden opportunity. It much concerns the Church whether we continue to have a simple and effective episcopacy, or whether we introduce and perpetuate something that bears the name but of whose functions no one seems prepared to give a satisfactory definition. It concerns us much whether our missionary policy become broad, ample and comprehensive, unifying and energizing all our operations, or whether we are to have different, divergent and conflicting polices pursued under various organizations and embodying radically dissimilar principles of operation.

These questions are before us. Answers can not long be delayed. However answered, momentous results attend the answering.

JORDAO, July 8, 1887.

—*Northern Christian Advocate.*

THE Christian never falls asleep in the fire or in the water, but grows drowsy in the sunshine.

IN sickness let me not so much say, Am I getting better *of* my pain, as, Am I getting better *for* it ?

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the " Bombay Guardian."

DEAR SIR,

1. Having seen your article regarding the Salvation Army in this week's *Guardian* I trust that you will allow me to offer some explanation in regard to the points you have raised

2. In the first place you assume as an established fact that we have not succeeded and that in particular we cannot now show any permanent results as the fruit of our labours. Now this is very unfair. Even supposing you were to judge our work in all India by what has been accomplished in Bombay, you must be well aware that even here we have accomplished what no other body of Christians, however long established, has yet been able to do, *i. e.*, hold on uninterruptedly for the space of five years a nightly service which is regularly attended by large numbers of Natives, long after the novelty of our meetings must have worn off. The Police themselves give an indirect but important, because unbiassed, testimony in our favour in preventing us from making use of the preaching stand opposite the Money School, on the express ground that we do, what no one else in Bombay can do, collect such crowds as to impede the traffic on that wide thoroughfare. Now this is in Bombay which we have openly neglected, and from which we have purposely kept away our very best officers, usually sending our broken-down invalid to hold on ! Even then if we are to be judged by Bombay, there is something to show. The fact of so few Natives being present at the welcome meeting in the Alfred Theatre was simply due to our having made a charge for admission.

3. But it would be very unfair to judge our work in India by what we have done in Bombay. For the past four years our time and attention have been devoted almost exclusively to the countries of Gujarat, Madras, and Ceylon. From these we shall be ready at a fortnight's notice to gather together in Bombay, for the satisfaction of those who doubt the reality or extent of our work, 200 Officers and 500 Native converts, leaving behind a number who could not leave their homes,—on the sole condition that their travelling expenses should be paid. Or else let these who doubt the reality of our work examine it for themselves by visiting our various stations and seeing the converts for themselves, before they assert that we have accomplished nothing. Surely if nothing else had been accomplished this would be something for which to praise God.

4. Up to the end of July we had 81 Native Officers on our roll. These were almost without exception converted at our own meetings, and some of them have already taken a front place in our ranks, while one of them, Colonel Wirasurya, has just been appointed second-in-command for the whole of India and has under him over 120 European officers besides our Natives and Eurasians. And yet you speak as if we had no success, and had got nothing to show beyond a few converts in a Native Christian village in Gujarat ! I very much doubt whether any existing Mission in India would be able to show similar results in the way of workers produced either from abroad, or from India in the space of 5 years, of which be it remembered that the first year and a half were spent almost entirely amongst the Anglo-Indians and Eurasians. Anyhow I feel certain that no individual worker could point to such blessing as having rested on his labours during this period. If then God has so signally and peculiarly owned our labours and rewarded them with success, surely such results ought at least to be acknowledged and the

glory given to Him for what He (not man) has accomplished. To refuse to recognise, to disparage and to minimise the work of the Holy Ghost, seems to me to say the least of it every whit as bad as to exaggerate.

5. And now let me say a word about this charge of exaggeration, which I beg emphatically to deny. Our reports and telegrams have but feebly described the glorious scenes which we have witnessed with our eyes and heard with our ears and which our hands have handled. Even supposing all those results have not been permanent, will you blame the fruit-tree because every blossom has not borne fruit to perfection? Are we the only ones who have suffered in this way? How many of the 3,000 who were "saved," and even filled with the Holy Ghost at Pentecost, remained faithful to the end? We are told that a number of them "blasphemed!" What a glowing account was brought by Paul to the Headquarters in Jerusalem of his tour through Asia and of the wonderful Revival! Yet not long after we find him writing to say that the whole of Asia had backslidden! Yet the victories are recorded in the fullest manner just as they occurred. We have done the same, following the Scriptural precedent. At the same time we are making the most strenuous efforts to avoid any such relapses and by setting our converts to work as soon as they are saved the danger is minimised. We have had thousands of converts in India from all classes, but it is not by them that we wish our work to be judged, but by the permanent soldiers and officers that we have during this brief period been able to manufacture.

6. The general suitability of our measures to the non-Christians of India—if our own testimony is to be disbelieved and set aside—is sufficiently vouched for by the fact that a Buddhist and a Hindoo Salvation Army have recently been organised as the exact model of ours! But I don't see why our testimony should be so disregarded. For the last three and a half years I have lived almost exclusively among the Natives, and so have the best of our English officers, and we never were more convinced that we are on the right lines, though in matters of detail we have sometimes made mistakes and have had to make alterations.

7. With reference to our adoption of Native customs I may say that we found ourselves face to face with a threefold problem. Either our English officers must live like Europeans and the Natives as Natives or we must raise our Native officers to the level of Europeans, or lastly our European officers must come down to the Native level. We chose the last of these alternatives as involving by far the best evil of the three. I am more than ever convinced that we did right, and we have now sufficiently demonstrated that Europeans can live like Natives and yet enjoy a reasonable amount of health. We do not say that everybody else ought to do it, but we certainly do believe it to be our duty to do so.

8 With reference to the question of mendicancy I cannot see what possible difference there is between begging for food and for money, except in favour of the former, as being much more convenient for the people. If it be right to accept a handsome donation from a Hindu Raja to build a Church surely there can't be much harm in accepting a present of food.

9. As for the "shendi," it is only in some parts of the country that we propose to adopt it. We intend to follow in such matters the custom of each country. For instance among the Sikhs and Singhalese we shall let our hair grow long, amongst the Bengalees we shall cut it short, and among the Tamils we propose with our present lights to adopt the "shendi." Our reason for doing this is that we believe it to be important not to cast any needless obstacle in the way of people getting saved. Imagine for instance if you were preaching to Europeans and insisted that they must cut their hair like Natives before they could get saved! Who does not know what a tremendous stumbling-block this would become to thousands who would determine to have got saved! Then why should we lay such a burden upon the people of India.

10. As to the forehead-marks we do not intend to adopt them universally,—we have not in Ceylon. We treat them as a simple matter of uniform. At present, however, it is simply an experiment, and if it proves to be a failure or a hindrance we shall certainly give it up.

11. We do not for a moment wish to say that everybody is to do what we have done, nor do we blame others for doing their work in a different way, nor deny that others besides ourselves have had success. I cannot think how you could have got such an idea

12. I do not know that we have ever been receiving more 'sensational' reports and telegrams than at the present moment. (I have one just to hand from Coimbatore). Only people have so changed their minds with reference to us and expect so much of us that the general feeling on reading them is rather that of disappointment than of surprise! People can't help saying to themselves "Is that all? where before they would have said "It's too good to be true! It must be exaggerated!" If we report some hundreds of souls now people think we oughtn't to call that "success" and put it down as a positive "failure" that we did not get the thousands they were themselves expecting us to report.

13. As for the China Inland Mission, we have many warm friends among them, including Mr. Hudson Taylor himself, and singularly enough I have just received a letter from Mr. Charles Studd begging us with the most passionate entreaties to invade China, expressing his conviction that the way in which we conduct our Indian work will be well suited to that country!

14. It pained me to find that you had not one word of admiration for the beautiful spirit of devotion and self-sacrifice which has prompted our English officers to come down so cheerfully to the level of Natives. It is not any wish to appear grotesque or eccentric that prompts us to do such things, but only our love to God and India. The people of this country are sick of mere lip-professions of love. They are cheap and plentiful enough. We would have the reality of our love by the sacrifices that we make for the good of the people. It is a pleasure to do so.

15. Finally I suppose we must agree to differ till we get the other side of the River. I am often sorry that there should be such a great gulf fixed between us down here. I wish that we could see eye to eye about everything. It is easy for you to say that we depart from the Word of God to suit our own purposes. The fact is we differ widely in our interpretation of it. Yet perhaps sometimes when we are wearied with the conflict and troubled on all sides, you may think it worth while to give even our poor officers of the Salvation Army a cheap 'cup of cold water' of consolation and encouragement 'in the name of a Disciple.' I fear it would be presumption to hope that we on our part might sometimes be made in some mysterious way a blessing to you.

I remain,
Yours very truly,
F. DE LAUTOUR TUCKER.

COLPORTEUR-EVANGELISTS.

DEAR BROTHER,—As you have kindly referred to my efforts in selling books, I gladly give a sketch of the work. The stock of the "Willard Tract Repository" was placed in my hands for sale. About the same time the Lord sent a brother to my help who had laboured in America first as a Colporteur and then as an Evangelist. It soon occurred to me that both these labours might be joined in one, as a regular mission work of our Book Depository. The idea is not new, but has some new adaptions for our work.

The Colporteur-Evangelist has double duty. He is a book-seller who preaches from house to house, and holds meetings as openings occur. He should be a spiritual Nimrod, having a double-barrelled piece,—dealing out the verbal and the printed testimony. It is evident that much hard work must be done to make this plan a success. Also that only humble, holy, soul-saving men, would have any permanent success.

We expect this work to be self-supporting. The worker will expect to find friends at every station who will give him food and railway fare. No salary is given. It is well known that the selling of religious books in India cannot be effected without much expense. The small percentage is more than devoured in cost of advertising, office help, &c. We hope the donations made to our workers will not only cover all their expenses, but also help us in the extension of this needy work.

We have two great wants. *First, good workers; second, good books.* Our pioneer worker, Mr. Reynolds, is meeting with good success We need two more Spirit-anointed men. An excellent brother is ready to give up a good situation and join our hard and humble work, but is hindered by the claim of his mother, to whom he sends about two pounds monthly. If any of God's children would gladly assume this blessed burden, we would soon have another labourer in this great harvest field.

The want of good books we only partially meet by sending small orders, 20 to 100 Rs. We have now on file 80 orders waiting the arrival of books. We order by the dozen, when we need to order by the hundred, but the means are not available.

We believe this evangelism will do great good. Beginning with the sale of English literature, we hope to see it extend to the vernacular.

W. J. GLADWIN,

Bombay.

THE LORD'S COMING.

SIR,—It has been said that the Lord has not come according to His promise viz., quickly; but apart from the fact that a thousand years are in His sight as one day and one day as a thousand years the Greek word TACHU means suddenly as well as quickly, and that interpretation seems more appropriate. Our Lord's injunctions were to watch for His coming and to be ready for Him at any moment. We may be quite sure that He will come exactly at the right moment. He said when on earth that He was going away to prepare a place for His people, and He compared His departure from this world and his return to it to those of a master who, on starting for a journey, gave instructions to his servants to watch for his return and to every one his work during his absence. We find in one of the letters to the Thessalonians that the Lord will come first in the air only and take up believers who are alive and those who have died in Christ to be forever with Him. This is the first resurrection, mentioned also in the Revelation of Jesus Christ (Chapter xx.) and described in the first letter to the Corinthians (see Chapter xv. verse 23). The space of time between this first resurrection and the return of the Lord to the earth with the persons so raised up is not given, but we are told in the xiv. chapter of Zechariah that the very place—the Mount of Olives—from which He ascended into heaven is to be the spot which His feet will touch on His return to the earth to judge all the nations,

to destroy His enemies and to reign personally on it for a thousand years. After this period the general judgment is to take place and Satan and his followers are to be cast into the lake of fire for ever. Then the Lord makes a new heaven and a new earth his plan of salvation for men and for the restoration of the whole creation being accomplished. The Son will then give over the kingdom to the Father and God shall be all in all

The above few lines are commended to the prayerful study of Christians and for verification with the Bible. It is hoped that there is nothing in them contrary to the Word of God.

TACHU.

ABOUT THE "AMERICAN AGENCY."

DEAR SIR,—With thanks for your kind reference to this business, allow me to explain. This Agency was opened in 1880 to assist the support of a religious Book Repository, as the sales of the books alone would not keep the shop open. Its proceeds are now all given to aid in the circulation of religious books and tracts, to aid the Home of Hope, Rescue work, &c. The above designation has been used in preference to the Agent's name, in view of his relation to some departments of religious work. Paul worked at making tents, but for some reasons he would scarcely have advertised as "Paul & Co., Cicilian Tent-makers."

Your caution is timely. Only those should enter such a line of mission-support business who can make it a success both financially and spiritually; the former point is the easier of the two!

It is a great pleasure to be able to so labour as to add to the gospel agencies at work in India, and also to illustrate in part the important principle of self-support in religious work. Those who have helped by their patronage have our hearty thanks, and the satisfaction of knowing that all proceeds over actual expenses go directly to the promotion of important and needy Mission labours.

MANAGER AMERICAN AGENCY.

NOTICES.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sabbath Services, 11 a. m. and 6. p. m.

FREE CHURCH.—ESPLANADE.
Pastor—Rev. John Forgan.
Sabbath Services, 11 a. m. and 6 p. m.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH
APOLLO ST., FORT.—Rev. Geo. Bowen, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3 p. m.

SEAMEN'S REST.—PRINCE'S DOCK.
SERVICES every evening in the week except Wednesday, at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work. Spare papers, suitable for distribution, are solicited,

WESLEYAN METHODIST CHURCH.
Sunday, September 11th.
Colaba—Colaba Causeway, 7 a. m. and 6 p. m.
Rev. G. W. Clutterbuck.
Sunday-school, 4 p. m.
Byculla—Parel Road, 9 a. m. and 6 p. m.
Sunday-school, 4 p. m.
Parel—Elphinstone Road, 9 a. m. and 6 p. m.
Sunday-school, 4 p. m.
Monday, Temperance Concert, 7-30 p. m.
Cordial invitation to all.

THE CHILDREN'S SCRIPTURE UNION.

THE monthly meeting in connection with the above Union will be held on Saturday, the 17th inst., at 5 o'clock, at "The Lodge," Girgaum. All young people and children are invited to be present and to bring their Bibles.

E. M. CRITTALL,
Honorary Secretary.

Epitome of News.

SATURDAY, SEPTEMBER 3.

—*Times of India:* The export of Indian yarn from Bombay to China has undergone an enormous expansion of late years, and it is interesting to learn from a recent report by the British Vice-Consul at Tokio that the trade is rapidly extending to Japan. The imports from India have risen from 8,000,000 lbs. in 1884 to nearly 15,000,000 lbs., while those from Great Britain have fallen from 26,000,000 lbs. to 18,000,000 lbs. Mr. Longford attributes the development of the Indian trade partly to the advantages to Japan of dealing with a silver-using country as opposed to a gold-using country, and partly also to an improvement in the class of yarns which India exports—a result which can give rise only to the most unmixed satisfaction, and is highly creditable to the Indian manufacturer.

—Cor. of Same: Major J. B. Lawrence being appointed acting Cantonment Magistrate of Belgaum, arrived here a few weeks ago, and took charge from Mr. Anding, the Deputy Collector. Major Lawrence has already won golden opinions among us by a conscientious discharge of his responsible duties, and it is a very general wish not only that his appointment here may be made *pucca*, but that the new rules published by the Government of India may, in his case, have effect from the date of his appointment at Belgaum.

—Same: From further information just received it appears that 39 loaded waggons left the metals, with the engine of the goods train which was precipitated into the Bandi river on Wednesday night. It has also been ascertained that the driver and fireman of the ill-fated train were drowned in the river; and further that 23 head of cattle, which occasioned the train to leave the line were destroyed.

—We regret to announce the death of Mr. Thomas Duncan, a prominent young member of the bar, and one of the leaders of the Roman Catholic community in Bombay. The deceased received his education in the College of St. Xavier's and took his M.A. degree here, carrying off the Chancellor's gold medal on that occasion. He was for a few years afterwards Professor of English and History in St. Xavier's until he left for England to study for the bar. He was called in 1884, and came out to practice here last year. His death, which took place at the European General Hospital on Thursday, was due to intermittent fever.

MONDAY, SEPTEMBER 5.

—*Overland News:* Scutari, on the Asiatic shore of the Bosphorus, was on the 14th inst. the scene of a terrible fire, when a thousand houses were destroyed.

—Later accounts of the appalling railway accident in Illinois describe it as the worst that has ever happened in America, about 200 having been killed and over 400 injured.

—The strike on the Midland Railway has terminated unfavourably for the men, most of whom have offered themselves for re-engagement on the company's terms.

—An engine-driver, named Alfred Ling, of 98, Douglas-street, Derby, who took a prominent part in the recent strike on the Midland Railway, this morning drowned his three children in the canal and afterwards committed suicide by drowning. A number of papers relating to the strike were found upon Ling. He applied for re-employment when all the vacancies had been filled, and it is supposed that the possibility of his not being able to obtain work elsewhere preyed upon his mind. The murdered children were a boy aged about eleven years, and two girls aged nine and seven years respectively. The bodies were recovered.

Cases of cholera appear to be increasing in numbers at Malta, but the disease is confined to the poorest classes of the population.

—*Bombay Gazette:* The Right Reverend J. M. Strachan, M. D., Bishop of Rangoon, who leaves by the mail to-morrow on a trip to England, has for many years exerted himself in matters of the higher education and has thus obtained an influence over natives as well as Europeans, of peculiar value. The head of a Missionary College in Madras, he was well known in the University of that City: and even before his promotion to the See of Rangoon on the retirement of Bishop Titcomb, he had on a previous visit to Europe studied in the Faculty of Medicine at Edinburgh, proceeding in due course to the Doctorate, and obtaining also the distinction of Gold Medallist. In his episcopal tours in Burma, which often took him into wild, recondite districts, the poor inhabitants often sought his charity in regard to medical treatment: his influence as a Bishop of their souls was increased by his ability to prescribe for their bodies.

TUESDAY, SEPTEMBER 6.

—A letter from the Archbishops of Canterbury and York and the Bishop of London has been addressed to the bishops of the British colonies and dependencies.

—The letter states that the mischief done by intoxicating liquors among native races "cannot be measured by what we witness among our own countrymen. The intemperance is far greater; the evils consequent on intemperance are far worse. Uncivilised people are weaker to resist, and are utterly unable to control temptations of this kind. The accounts given of the numbers that perish from this cause, and of the misery and degradation of those who survive, are painful in the extreme. And besides the grievous wrong thus inflicted on the native races, reproach has been brought on the name of Christ. The English missionary who preaches the Gospel and the English merchant who brings the fatal temptation are inevitably associated in the minds of the heathen people, and by many not only associated but identified. It is asserted by travellers of repute that in many parts of the world the moral character of the natives gains more by the preaching of Mahomedanism than by the preaching of the Gospel, for the former tends to make them sober." After referring to the efforts of the Church at home in the cause of temperance, the letterc ontinues:—"Owing to these and similar endeavours made by both Churchmen and Nonconformists, drunkenness has been and is still being diminished in these islands. And there is every reason to believe that before long public opinion will demand of the Legislature that steps should be taken to remove, wholly or partially, the temptations which now make it so difficult for weak men to live sober lives." It is then pointed out that the colonial bishop

may have the means of influencing your Legislature, and may do much to form public opinion; while they can at least make it plain to all men that the Church is not and never can be, indifferent to this great sin. The letter concludes as follows:—"In whatever you may be able to do in this matter, you may be assured that the bishops at home are supporting your action with their earnest prayers and, where co-operation is found possible, with their most hearty co-operation."

—*Times of India:* A distressing boating accident is reported from Gorakhpore. Three gentlemen and two ladies went for an excursion on the lake there, when the boat capsized, and Mr. Henderson, traffic superintendent, Mr. Rogers, officiating locomotive foreman, and Miss Cash were drowned. Their bodies have been recovered.

—The party for the final delimitation of the Afghan Border leaves about the 31st October. A small escort of eighteen or twenty sowars, with a doctor and a native surveyor, will be sent from India to join Major Peacock and Captan Yate by a route yet to be determined.

—There is still no news of Ayub Khan's whereabouts, but the telegrams from Meshed state that the Persian cavalry are out in every direction watching the frontier. If Ayub has really crossed into Afghanistan, he must be in hiding, as no signs of his presence have yet become apparent.

—The Turkish official *Gazette*, on August 9, confirmed one of the most important announcements that have been made to the public of Constantinople for many years past, namely, the issue of an Imperial iradeh granting to a group of British financiers the privilege of constructing a railway to Bagdad. The full significance of the event may not at first appear, but those who know the country and its present condition will readily recognise the enormous influence it will have upon the future of Asia Minor. It marks a new departure in the political economy of Turkey, the dawn of renewed prosperity, and the approaching restoration to Constantinople of her lost commercial crown as the emporium of the East. Volumes have been written upon the resources of Asia Minor, and the iron road about to be built is the one stroke at the barrier which prevents access to them. The experience of the last few years in the Aidin Vilayet has abundantly shown how trade and commerce increase as the railways are pushed inland, and what material prosperity follows the removal of physical difficulties to freedom of intercourse. Where there was previously nought but the scrubby heath or bare steppe, as the iron horse makes its appearance, cotton and corn-fields spring into existence, for their owners know that there is no fear now of their having to leave their crops to rot upon the ground owing to the impossibility of reaching a market. Fancy a sum of not less than £3,000,000 being annually spent abroad in provisioning Constantinople in respect only to three articles of consumption—flour, butter, and meat, when Anatolia is well capable of supplying the whole of Turkey in Europe, with a large surplus for exportation. Such is the fact disclosed by an examination of the Custom House records, and the greater portion of this money goes to Russia, the hereditary foe of the Empire. It is well known that in many districts of Asia Minor more than half the crops are left to rot upon the ground, and the peasantry have no incentive to raise more than will enable them to drag on existence from one year to another.

—It is stated that Mr. Justice Cunningham has shown that there are five million unnecessary deaths in India every year, and that it is quite practicable to reduce the average death-rate throughout India by 20 per 1,000, your readers may wonder that the cry, "Sanitas, sanitas," is not taken up more earnestly and echoed more widely. Had the great Imperialist made this the watchword of his party in Indian affairs, he would have gained greater and more abiding distinction than the pursuit of a scientific frontier has yielded. Russian and Afghan may be at our gates. The pestilence is among us. It ceaselessly mows men down sparing neither the conquered nor the conqueror. The facts are recognised, but the gigantic character of the work requiring to be done paralyses action.

Wednesday, September 7.

—*Times of India:* Mr. John Newman Harden, C. S., Assistant Collector, died of cholera last night. He was attacked with the disease yesterday afternoon and died about nine o'clock. He was buried this morning.

—*Bombay Gazette:* A distressing carriage accident occurred yesterday morning near the Dhun Mill, Parell, resulting in the death of Mr. Bomanjee Nussurwanjee, the son of Mr. Nusseerwanjee Ardaseer Hormusjee. At first conflicting rumours gained currency as to the cause of the accident and the identity of the unfortunate victim. It appeared, however, that whilst the deceased gentleman was driving to the Dhun Mill his horse shied at a cow which was trailing a billet of wood along the road. The collar-straps of the horse gave way, and the animal became unmanageable. Deceased, it would seem, put his head out of the carriage window to give instructions to the coachman, when the wheels coming into collision with a buttress, the vehicle was overturned, the deceased by some means being carried under the carriage. When recovered, it was found that the deceased had sustained severe injuries to the head, and death appeared to have been instantaneous.

—*Times of India:* It is but a few weeks ago that we had to chronicle a terrible loss of life through the burning down of the Opéra Comique in Paris, and now comes the news of a yet more appalling disaster of the same kind in a provincial theatre in England. It is once again the old story—an outbreak of fire during the performance, a wild stampede, and scores of people crushed to death at the exits. The scene of the tragedy was Exeter, and the loss of life is not yet known. The death roll, however, is a sufficiently terrible one, no fewer than 130 bodies having already been recovered from the ruins. No such lamentable accident has happened in an English place of amusement since the 16th of June 1883, when 183 children were crushed to death in a Sunderland music-hall during a conjuring performance. The Exeter disaster, however, is certain to be even more serious in its consequences, for its victims must include the bread-winners of many families. The fact of two similar catastrophes occurring within the space of a few weeks is not unparallelled in the theatrical world. In 1881 the Opera House at Nice and the Ring Theatre at Vienna were both destroyed by fire, and nearly 1,000 lives were sacrificed in the two accidents. No year before or since has ever witnessed such a holocaust as that, but 1887, with the Opera Comique in Paris and the Exeter Theatre burned down and nearly 250 lives lost, will long be remembered as a "black year" in theatrical annals.

—The contributions to Lady Roberts' Fund for female nurses for soldiers amounts to Rs. 18,408.

—*Christian:* Is Rome about to make an effort in a totally new direction? It would seem so, to judge from the fact that street-preaching has recently been advocated in a Romish paper. The reasons urged in favour of the departure are, "that, as a matter of fact, the church does not seem to be laying hold of the masses, the uneducated and the poor: indeed of any but the more thoughtful and educated classes;" that it would be "in favour of success;" that the less educated "have come to regard outward shows of zeal as almost the sign of truth in religion;" that the poor have come to look upon "the divers Protestant heresies as class religions." The writer of the paper, Father Bampfield, insists upon it that if Rome does not go out to seek the poor, there seems very little chance of their "coming to us." If, therefore, "conversions are to be made to any extent," sympathy with the masses must be shown.

—A Remarkable Circular: We read in *The Temoignage* that M. Catacano, the Inspector of Schools in Italy, has issued to the teachers a circular with which he says:—"You will have to develop and strengthen in the soul of the children, faith in God, the supreme and infinitely merciful Being. You will prove to the child by your own life, that man's object and aim is to become like God. Thus only may the solution of many educational and social problems be found out. A system of education which excludes religion cannot be perfect. Without doubt children should be taught the love of country; but it is still more noble to instil into their minds love to the God of mercy, and charity towards all men; this is the source of all virtues. I invite you, with a view to this end, to make your children read the Gospels."

—We hear a good deal nowadays of the Press usurping the place of the Pulpit. *The Daily News* has gone a step further, and taken to preaching to preachers. We cannot say that its sermon is not justified. Our contemporary's text was the letter which the English Archbishops and the Bishop of London have recently addressed to their Colonial brethren on the Episcopal bench, pointing out the grievous wrong that is being done to native races through the drink curse. A very proper step, we think, and one that will have the effect, we trust, of rousing the consciences of Colonial Christians to their responsibility in this matter.

—But, asks *The News*, why do not our Bishops carry out their own advice, and do something to mitigate the evils of the traffic at home? A Bill lately passed the House of Commons, enacting that all public-houses in Scotland should be closed at 10 instead of 11 p.m. When it reached the House of Lords it was weakened by the introduction of a clause exempting all towns with a population over 50,000 from its operation. Our daily contemporary points out that the votes of ten bishops would have defeated the clause, but out of the twenty-four wearers of the lawn who sit in the House, not one was present to support the cause of temperance.

—*Word and Work;* Drummond's Tract Depot, Stirling: Begun in the year 1848 by the late Mr. Peter Drummond with the issue of a small tract on the Sabbath, the Stirling Tract Depot has so grown that its issues now extend to twelve millions of tracts, booklets, and other publications yearly. Within the last decade the work has made a special development, the number of issues in 1877 having only amounted to four and a half millions. In these circumstances the trustees, by whom the enterprise is now carried on, have been compelled to face a removal from the building, so well known to those who have visited Stirling, which was the scene of Mr. Drummond's self-denying labours. The new depot will afford about double the present accommodation and the cost will be fully three thousand six hundred pounds including site

—Mr. Spurgeon, speaking on Sunday last, in great weakness, gave utterance to the deep conviction of many watchers in Zion when he said:—

It is my solemn conviction that one great need of the Church at the present time is a more faithful ministry. We need fewer fireworks and more stars. One man whom God has given is worth a thousand that a college has made. When God takes a man and says, "Go and preach in the power with which I have endowed you," that man will accomplish what a host of learned and well-trained men

would not dare to attempt. Why have we not more mighty preachers of the Word? Because we do not pray for them. Some of our ministers are half afraid that such men should come, for fear they should find themselves outshone. What better gifts can Christ give the Church with His own right hand than pastors and evangelists? The Church will never make any great advance until once more God sends here and there, and in fifty places, men with burning hearts and with trumpet voices to proclaim the truth, the whole truth, and *nothing* but the truth. We need men that will not yield to the current of the times, not care one jot about it; but will hold their own and hold their Master's Word against all comers, because the Lord of hosts is with them' and the Spirit of God resteth upon them.

"Preach the preaching that I bid thee;" when that commission is heard and heeded, the Church shall be blessed with "pastors after His own heart."

—Dr. Horatius Bonar is known, honoured, and loved in all lands; while to Scotchmen specially familiar, his name is dear to all lovers of Christian song. We learn that in connection with his jubilee:—

The Bishop of Liverpool, Dean Montgomery (of Edinburgh), Sir Arthur Blackwood, Sir William Muir, the Rev. H. W. Webb-Peploe, and other distinguished members of the Church of England, have joined with others in trying to raise a Jubilee testimonial to the Rev. Horatius Bonar, D. D., who has completed fifty years in the ministry. His name is so well known among Churchmen—if not in any other way, at least as the author of some beautiful hymns which have found their way into all our Church hymn-books—that we feel sure that many will be only too glad to subscribe to the Bonar Jubilee Fund, of which Mr. H. G. Kirkpatrick, 104, South Bridge, Edinburgh, is the secretary.

We venture to think that thousands will rejoice to have such an opportunity of expressing their obligation to this gifted singer.

Thursday, September 8.

—*Times of India:* The Town Council, yesterday, considered a letter from the Municipal Commissioner making proposals for the appropriation of the surplus cash balance which the accounts for 1886-87 showed to have accrued in addition to the balance for which credit was taken in the budget. The Commissioner stated that, on the completion of the accounts for 1886-87, he found that the opening balance for the current year was larger by Rs. 6,68,558 than that for which credit was taken in the budget. He proposed accordingly, with the sanction of the Council and the Corporation, to appropriate the surplus to the execution of a number of works, such as storm water works, road improvements, water-works, &c., urgently required for the city.

It was admitted by almost every member of the Council that the roads in Bombay are in a disgracefully bad condition.

—Similar prosperity is reported by the Bombay Port Trust which is increasing in the magnitude and scope of its operations year after year, and the responsibilities of administration are growing at a corresponding ratio. In the year, which closed on the 31st March, the income, it is true, was not so large by some lakhs of rupees as in the previous year. But this fact is attributable, not to be a drying up of sources of revenue, but purely and simply to the reductions which have been made in the rates; for as a matter of fact the steady increase which has been observable ever since the opening of the Dock in the tonnage of the vessels entering the harbour has been maintained in the past year.

—*The Indu Prakash* says: The Ratepayers' Association has introduced a novel element in our Municipal elections. The meeting at the Framji Cowasjee Institute where Mr. Geary appeared as a candidate for acceptance, and made a declaration of his views, is a most desirable innovation in the form of our elections. It is precisely this feature in the English elections which gives them all their activity, interest, and importance, and the attempt to bring it into vogue in Bombay, we hail with the utmost satisfaction.

—*Indian Witness:* In a private note from Major Couran he adds these remarks: "The grandeur of our Eastern Empire is too little regarded from a religious point of view, and I cannot but regard *religious* statesmanship as the crying necessity of our day." This is true. The need of the world is not men but *man*. Manhood that cannot be brought or sold, compromised, or forgotten under the pressure of gain or glory, pain or poverty, is the choicest and grandest jewel in the world. The mere court-pleaser can never possess it. The conventionalist will never own it. The men who studiously and continually ignore the moral sides of every public question have every doubtful claims to it The fame gained by expediency, and the honours secured through selfish prudence, will fade as the leaf and melt like wax. Human polices rest on the sand; moral principles are the pillars of the eternal throne.

—J. M T. in the *Indian Witness:* People in India will wonder why it is that a heat which would not be considered excessive in their climate proves so fatal in America. The sun is certainly less dangerous here than in India. Farmers work in their fields all day, with the thermometer ranging in the sun at from 130 to 140, and yet few of them seem to suffer any serious consequences. And yet the fact remains that large numbers of adults die from sunstroke or heat apoplexy, and a still larger number of children from infantile diseases which are the direct result of excessive heat. One fact will account for a large percentage of the deaths among adults. In cases where the coroners conducted the inquests carefully the verdict has been in many cases, "Death, from insolation and alcoholism." Alcohol is the sun's ally in much of this dreadful work. Another cause of the mortality, especially among children, is no doubt to be found in the peculiar construction of the houses. The rooms are small, the ceilings low, and, unlike Indian dwellings, the houses are built with a view to secure a maximum of warmth instead of the greatest possible coolness. A heated term like the present never lasts more than a week or so, and seldom comes more than once in a year, whereas the periods of excessive cold may last for weeks and even months. It is very easy to make a room warm, but nearly impossible to make it cool. We have no appliances such as *punkhas*, *tatties*, and thermantidotes, and when the mercury mounts far up into the nineties, those of us who have lived in India long to get back again to the comforts of that goodly land.

—A curious change appears to be coming over the views of the Russian authorities in the matter of public education. The former mania for spreading classical education among all ranks now seems to be giving way to a desire to restrict it as much as possible. This was already noticeable before M. Katkoff, the great champion of classicism, passed away. Finding by experience of this system that it does not diminish Nihilism and increase the admiration of the rising generation for the autocratic power, the Ministry of Public Education is now going to do all it can to stay the influx of students of the poorer classes into the Universities. The way in which this is to be done is made clear by a circular just issued by the Minister to the curators of all scholastic circuits. The method is, of course, the usual arbitrary one, and it may be confidently predicted that a very strong feeling of dissatisfaction will be caused by it among the classes to be henceforth excluded from the higher schools.

The circular states that the gymnasia and pro-gymnasia will henceforth refuse to receive as pupils the children of domestic servants, of cooks, washer-women, small shopkeepers, and others of the like condition, whose children, with the exception, perhaps, of those gifted with extraordinary capacities, should not be raised from the circle to which they belong, and be thereby led, as long experience has shown, to despise their parents, to become discontented with their lot, and irritated against the inevitable inequalities of existing social positions." The circular concludes:—

"It must be kept in view that the gymnasia and pro-gymnasia are schools which give access to the Universities and to the highest careers in the service of the State and the Public, and that only children who learn well and whose morality leaves nothing to be desired should be educated in these establishments, so that they may produce well brought up and well-intentioned young men of proved morality, for whom the directors may be able to answer in the future, not only before their superiors, but also, which is even more important, before their own consciences."

—*Times of India:* This pestilent insect, the Hessian-fly, is extending its rapid conquests into Scotland and spares neither wheat nor barley. English agriculturists may derive some comfort in their own misfortunes from the tidings that the original home of this pest has, in its turn, been entered by an American aggressor—the Colorado beetle, which is reported to be committing great ravages in Prussia. They would hardly be human if they rejoiced not at the havoc played by Chinchbug, a voracious insect that has nearly destroyed the crops in Illinois, Iowa, Minnesota, and in parts of Washington, that the Hessian-fly has been very busy in several states, the grasshopper in the North-West, and the joint-worm in West Virginia, and that mildew has done great damage in the Seine et Oise Department of France.

Friday, August 9.

—Deaths last week, 469. From cholera, 12.

—Rainfall in Bombay up to 8th inst. 80 inches, (nearly).

—Drowned in a Bath Tub: An inquest was held by the coroner yesterday, at the European General Hospital, touching the death of Adelaide Blanche Creagh, aged 2 years, the daughter of Daniel Creagh, a guard on the G. I. P. Railway residing at Frere Road, Fort.

—*The Rock:* Sir Charles Warren, Chief Commissioner of the Metropolitan Police, lecturing recently on Jerusalem, and referring to his labours as an explorer for the Palestine exploration Committee, said: "It was impossible for anyone to do as he had done—take the Bible and read it in the districts alluded to—without being convinced of its historical truth and reality. If Palestine were again under a stable Government, there was no doubt it would sustain once more an enormous population, as it did in ancient days of Jerusalem, before its destruction by Titus. In the course of his travels he found the same old oak trees which stood in the days of David. Sir Charles also gave an account of his discovery of the ancient Phœnician pottery and other relics of the time of the prophet Haggai.

—With regard to the offer of young men to go out as missionaries, who cannot be accepted by the societies on account of the slender incomes they receive from the public, an American paper says: 'We would not belittle the responsibility of the Church; but the responsibility of obeying or disobeying God rests chiefly upon those to whom the call has come. The fact that the prospect of a comfortable support accompanies the call in some instances does not add to its imperativeness; nor does the call cease to be imperative because there is

no such prospect. What should we think of the soldier who only obeys when he is offered a commission? What should we think if Saul of Tarsus had been 'disobedient to the heavenly vision' until some one had secured him a salary commensurate with his abilities and his attainments? What does God think of men whom He has called, who condition their obedience upon securing a desirable place in some missionary corps?"

—It redounds to the honour of the young Christian men of the present day that the Church Missionary Society has actually had more offers of service than it is able to accept, the latter fact being due to the Church at home not having risen to the occasion in the matter of providing means. Some little time ago it was all the other way; there were not forthcoming enough good men to send out. Now that the young men have shown themselves willing to go forth to work for Christ in the foreign mission field, we trust the Church at home will feel a pang of conscience reproaching it for neglecting its share in the great campaign.

Selections.

THE PRESENT TENSES OF THE BLESSED LIFE.

By the Rev. F. B. Meyer, B.A.

"LIVETH."

Life is triumphant! That is the glad witness of the New Testament, and especially of the Apocalypse. It was a revelation indeed to the world, on which it broke, as tidings of great joy. Up to that moment the majority of men, including some of the foremost of the race, had thought that death and night and chaos would end all. And some of the sublimest conceptions of the ancient world embody this sad foreboding for all time—the Promethes, in which man struggles heroically but hopelessly, whilst the eagle of irresistible destiny feeds upon his vitals, or the Laocoon, in which man, in his sinewy strength is involved with slender youth, in the coils of the serpents of fate, against which they struggle in vain. Children were born to die. Flowers bloomed to fade. The glory of the spring smiled but for a transient hour, amid the marble of their temples, and beside the deep azure of their ocean waves All things at last seemed doomed to be overcome by the dark elements, which waged perpetual war against life and beauty and joy.

Into the midst of such a world the tidings came that Life was the mightier force; and that Life was victor. And when men asked the reason for an assertion so confident and so glad, the answer was given in some such terms as these:—"There lived in Palestine, one, who, during his brief life, was the assailant of death in all its varied forms. He beat back, by his touch and word, its approach. He compelled it to lay down the young life which it had only just taken up. He brought from the grave those who had long passed from the bourne of the living world. And yet, though he might have seemed imperious to death, at last he too succumbed to its power; and the brighest hopes that had ever been born in human hearts, seemed destined to hopeless destruction. But it was only for an instant. Three days were long enough to show that He could not be holden by death. He broke from its prison-house, and came forth victor over its supremest efforts. He made Himself known to His friends as the Living One; speaking and talking to them as of old. And to the purged eye of Him, whom He loved, he gave one last glorious vision of Himself in the sea girt isle of Patmos, saying as he did so: "Fear not; I am the first and the last, and THE LIVING ONE; and I was dead, and behold I am alive for evermore, and I have the keys of death and of Hades."

This was the keynote of the gladness of the early Church. "We know that our Redeemer liveth" And as the centuries have slowly rolled away, they have not been able to rob the Church of her faith. Year after year she has celebrated Easter with songs. And in the darkest times, she has saluted the living Saviour with the words: "When thou hadst overcome the sharpness of death, Thou didst open the Kingdom of Heaven to all believers."

Who can fathom all the consolation which we enjoy, and which is due to the fact that our Lord Jesus is living in an eternal present, never more to see corruption?

He lives as our High Priest. There was a fatal defect in the Jewish priesthood, because they were not able to continue, by reason of death. As soon as a High Priest became thoroughly versed in his duties, and familiar with his charge, he had to follow the steps of his great predecessor, who died on the summit of Mount Hor. But *this man,* because he continueth ever, hath an unchangeable Priesthood. "Wherefore also He is able to save to the uttermost them that draw near unto God through Him, seeing he ever liveth." What music is in those words? When we come to God, it is by a *living* way. Nor should we be content to leave one morning or evening prayer, till we have had living contact with the Living One Himself. Prayer may be a law; but it is equally a direct converse with a real living personal friend—the Prince who is our Brother—the King who is of near kin to us. And this is surely the happy experience of the Blessed Life. To know that there is no cloud between Him and the soul; and to repeat again and again vows of loyalty and devotion, spoken not into the responseless air, but into the living ear of One whose heart responds in unutterable tenderness to the stillest whisper of affection and trust.

He lives as the Source of our Life. "Because I live, ye shall live also." This teaching was borrowed from His own deep inner life. His life, in a very significant sense, was not His own; it was His Father's. He said that the words He spoke, and the words He did, were not His, but were the outcome of His Father's indwelling. "The living Father hath sent me, and I live by the Father." Thus it happened, that all who saw Him, saw His Father; and His life has been, for all the ages, a manifestation of the unseen God.

Similarly, for us who have believed, and, in believing, have received the first germ of eternal life, He is willing to be all that His Father was to Him. He is our life. To us to live is Christ. The Son of God liveth in us. The life of Jesus is manifest in our mortal flesh. As, in the olden vision, the precious oil came through the golden pipes to feed the temple-lamp, so does His life come through our faith to feed our spirits.

Happy are they who are dead to their own life; who steadily ignore it and deny it; that the life of Jesus may have free scope in them to rise up into all the beauty and glory of perfect life! With Him is the fountain of life; would that all our fresh springs were ever consciously also in Him! We do not need to concern ourselves about the progress of His life within us, if only we are careful to mortify that other life, *our own;* and to obey all the throbbings and promptings of His life which is ever pining for fuller manifestation within us. Give yourselves wholly up to him that He may live through your being, until He shall even quicken your mortal bodies, and raise them up in resurrection-glory.

He lives to lead on the Ages to all the Possibilities of Life. What lies before us we cannot tell, what glory, what radiant bliss, what rapture! We only know that He spake, not only of life, but of life "more abundantly." And we are told that He will lead us "unto fountains of waters of life." George Fox tells of his dream, in which he saw the ocean of life sweep away the inky waters of death forver; but who shall fathom that ocean, or tell its expense, its depth, its shores?

This is at least true, that He will never rest, until He has enlarged our capacities to comprehend, and our hearts to receive the fulness of His life. We are only learning its alphabet. We are like a brood just out of the egg, lying close in the nest, taking only what is given us, and utterly ignorant of the undeveloped powers of flight, which shall enable us to flash in the sunny air. But the time is coming, when we shall drink of His life, and live for ever with Himself.

Till then, let us eat of His flesh, in rapt meditation on His words; and let us drink of His blood, in loving communion with His sacrifice and death, that so we may have His life abiding in us, and in the most emphatic sense may live by Him, until mortality shall be swallowed up of life. And of this let us be sure, that our spiritual life, though tried and tested, can never be extinguished, because it is guaranteed by One who "EVER LIVETH."—(*The Christian Worker.*)

GOOD OLD-FASHIONED WORDS.

Lizzie M. Boyd.

The great bulk of the Christian world has grown away from the good old-fashioned words of apostolic times, and coined a more modern shibboleth to suit modern living. Here and there the Lord has left a few samples of the old-time sort.

"Examine yourselves." In the evening twilight hour; in the early morning 'twixt the darkness and the breaking of the day, the saints of yore were wont to find the time for that goodly exercise of "self-examination." But in these days, when human events are rushing, crowding, we learn to live after a fashion, without it. And yet there never was more need for it than just in these days when the Church is spiritually weakened by the many fruitless branches. When we are non-fruit-bearing we may count on it there is something between ourselves and God; some hidden iniquity in the heart; some open sin in the life; something small or great that causes the fruitlessness. It is then time we

were rising early, or sitting up late; or saying to some busy care, "Stay thou here while I go yonder and pray" We must find the time—we must make it somehow—for self-examination or we will find ourselves living a loose, elipehold sort of life with a name and a form, but no fruit. See to it surely that you discover the cause of your fruitlessness in spirit and life, and then get rid of the cause.

"*Certainly*, I will be with thee." This "certainly" of God is like a great solid rock underneath one's feet. It gives us the tread of victory at each onward step. "Certainly," not "may-be," "perhaps," or any other doubtful word does our Lord give unto His servant as He commissions him to go forth. No, no; but it is that "*certainly*" which has no fail in it. "*Certainly* I will be with thee." No need of fear; no need of discouragement. What if the Red Sea is in front! What if the Egyptian host is in the rear! The mighty God hath spoken it. "*Certainly*, I will be with thee." With such a defence, right, left, rear and front, Red Seas and armies are but grass-hoppers in the sight of the man of faith who knows how to trust God's "*certainties*."

We all have our Red Sea and pursuing enemies; but God lives, and the promise does not fail. "*Certainly*, I will be with thee." Why talk about fear of being overtaken and overcome by the enemies if you seek and profess holiness of heart? Red Seas and Jordans divide, and hosts of enemies are slain by the power of Him who hath said, "Certainly, I will be with thee," not to watch our defeats, but to overcome for us.

Paul's testimony had the ring of *certainty* in it when he said, "Yea, *doubtless*, and I count *all things* but loss for the excellency of the knowledge of Christ Jesus my Lord." Whenever the testing came he proved this testimony by an immediate and glad surrender. He never had to say, "*I thought* I was willing to give up my personal gains for Christ, but now I find I am not." A good part of the work of modern consecration is after the manner of the school girl giving, that we were wont to call "Indian giving:" giving, and taking back, hardly meaning to relinquish our right to, and hold upon the thing we had parted with. Only children grown tall, we are too many of us, playing the same game with the Lord. We *fancy* we have touched the Pauline standard of sacrifice; we *think* we can count *all things*, our *dearest things*, loss for Christ; but when we find the loss is more than we can quite understand; and in the great Master-hand, we are being whittled down in our possessions of reputation, money, friends, or aught else, we begin to discover we have not yet quite reached Paul's "*doubtless*," but are going through the old child play with God, of "Indian giving." It is given unto Him by word of mouth, but as we see it becoming actually no longer ours, it is more than we can stand, and sacriligiously our hand is stretched out and laid upon the sacred gift once placed upon the altar. And this is the secret of so much weakness and uncertainty of experience in the inner life of so many professors of holiness.

Good old fashioned words! Here is another one: "Faithful *unto* death" How strangely we have perverted the meaning of this passage. We make it as though it read "*until death*." There is not much chance in these times, when the Christian religion has grown popular, for men to do the heroic thing of manifesting their fidelity to the King even unto martyrdom. The little limpet on the British coast may be pursued in the waters, and as it fastens to the rock may be beaten even unto death, but will die clinging to the rock rather than let go its hold. Paul's fidelity to Christ was of this sort; ours ought to be; faithful through persecution, and, if need be, through or "unto" the very death; die clinging to Christ, rather than live apart from Him. How it puts to shame the sickly, sentimental, fair-weather, easy-chair religion people who drift away from their Lord, or, at least, from their experience of holiness, when the first breeze of opposition comes to them; a false report; somebody's else wrong-doing; holiness grown unpopular; a few more cares than some others; a little poverty; or a little of the snare of riches and lo! they have ceased to be "faithful." The kind of stuff that Daniel, the Hebrew children, Paul and Stephen were made of, is a little scarce in these days. And yet a little more trial, a little more opposition, a little more cost in our religion, might develop a stronger type of Christians. Zechariah tells us "it shall come to pass that in all the land, ... two parts therein shall be cut off and die; but the third shall be left therein." And this third which was left should be brought through the fire, and refined as silver is refined, and tried as gold is tried. Only a small part of them were brought *through* the fire; the other two-thirds failed to endure to the end. This, surely, was to represent some land of experience, and they failed in the land, and so were cut off; but the other third went through the fire, to the end of it. How many take themselves out of the hand of the Lord when they get into furnace experiences, and so fail and are cut off.

Old-fashioned words! "If any man will be my disciple, let him deny himself, take up his cross, and follow me." This was the threefold, old time test of discipleship, self-denial, cross-bearing, Christ-following. They seemed to understand in those days there were no favourites with God; no aristocracy in this realm who could be excused from His conditions. It was *any* man, moneyed men, learned men, positioned men, great men of any kind, had to prove discipleship by these tests: perchance it is because it has been so long since some of us have studied Webster that we only faintly remember the meaning of self-denial; and not having been much taught in the school of Christ, we are a little behind in this lesson. It does, really, look as though there was something lacking when one tells us he is a disciple of Him whose whole life was one of self-denial; and yet he who claims to follow has not learned the first principle of denying himself anything within his grasp. Self-denial! Why, it is almost an obsolete word in the vocabulary of the majority of modern Christians. It is true there are a good many things we do without, but it is from necessity. There are a good many points and times when self is crossed and denied, but it would not be if we could have it otherwise.

Self-denial for the sake of our loved ones is common; but for Christ's sake it is quite another thing; the former is natural and any man who loves can do it; but the latter is gracious, and only a Christian knows how to do for the dear Lord's sake. And then, far above and beyond this more commonly understood thought of self-denial in outward things, is the finer form of it, unseen to human eye, the denial of our innermost life of self; crossing the self-nature wherever manifest; "not thinking our own thought, nor speaking our own words, nor finding our own pleasure;" in a word, saying to this *asserting self*, "go down, go under." Saying to this *sensitive self* bleeding at every pore when trod upon by a thoughtless or cruel foot, "die out, die out."

And then, that second test: "Cross-bearing." If some of us had to revise the word, we might be a little inclined to put that part out of our way by substituting "*cross refusing*." If the Bible should be destroyed from off the earth, and only Christians were left for us to read, we fear we should have to read in many of them, "If *some* men will be my disciples, let them gratify themselves, go around the cross, and follow other people." It really looks as though a large portion of His professed followers knew but little of cross-bearing. They go around it if it is especially heavy or thorny. True, brave, heroic souls, who lift every cross as they come to it are scarce. How cowardly it sounds to hear the followers of Him who wrought out our redemption on the cross, saying, "I could not get courage to speak, pray or work for the Master because it was such a cross." Or, "I can't any longer endure these little every-day crosses in my home or business, in the shape of antagonistic spirits, or chafing words."

Last test, "*Follow me.*" Aye, yes, we almost lost sight of it. The Master knew that men were copyists, and so He gave them himself, in thirty-three years of earthwalking, to follow; and yet, in spite of that, and the Spirit given to draw them in the "following," there is still that tendency to follow the human. Men will copy one another instead of Christ. They will do what other people do, and say the things that other people say, and manifest the spirit of others. Instead of the Christ-following, it is the man-following. Instead of aiming to measure up to the divine pattern, it is being content with following the average Christian.—(*Christian Standard.*)

A REDOUBTABLE EVANGELIST.

Some eighty years ago at Skelmanthorpe, in Yorkshire, a boy was born who was destined to become a preacher of no ordinary power and success. His name was Isaac Marsden, and his father was engaged in the hand loom weaving trade of the village. Isaac was a strong, careless boy who earned many floggings at school, and horse whippings from his father by his heedlessness. He sang and whistled like a lark over his loom, but alas, for his work! the colours were mixed, the stripes broken and uneven, and no patience could unpick and mend what he had spoiled. He was passionately fond of reading, and over a book or newspaper he became unconscious of time and everything else till roused by his father's horse-whip. But though a bad weaver he proved a good salesman, and pushed his father's business well at the markets. This life, however, threw him all the more into the association of the public-house, in which the bull baiting, prize fighting, and mountebank shows of the village green, he found the chief amusement of his youthful days. As might be expected he became a hard drinker, and a ringleader in all kinds of practical joking.

Isaac's father cared little for religion, but he was blessed with a pious mother who, while he was leading this reckless and godless life, ceased not to pray for him. "Lord, save my Isaac; he is beyond the reach of any arm but Thine," was her cry. One night in her agony, she forgot the flight of time, and continued in prayer till four in the morning, when a conviction filled her mind that her son would be saved.

One of Isaac's favourite amusements in the tap room was to rehearse sermons he had heard. One Sunday, in 1834, Robert Aitken, one of the most famous evangelists of the day was announced to preach at Doncaster, and Isaac went to hear him, and to get some fun out of the service. But the preacher was more than a match for him, and as he exposed such sins as he was guilty of, and thundered out the terrors of the Lord, the young man trembled, and to the surprise of every one, stayed to the prayer meeting. Still he tried to shake of his convictions, and soon after went to a love feast at Skelmanthorpe for the same purpose of getting fun. Here however he was again convicted by the Spirit of God, and, springing to his feet, asked the people to pray for him, exclaiming, "If ever I do get converted the devil may look out." A few days later the bonds of sin were burst, he found peace in Jesus, and at once set about seeking the conversion of his old companions, and though at first they laughed him to scorn some of them afterwards became his spiritual children.

He was soon made a local preacher, and in market places, on village greens, at fairs, wakes, and feasts, he fearlessly preached the Gospel amid opposition enough to quell most men. On one occasion, at Wigan, in Lancashire, where he was wonderfully successful among the colliers and cotton operatives, he conducted a service in the market-place. There was an enormous crowd. A champion fighter was set to interrupt the meeting, and beat the preacher. In the course of the service this man became noisy and demonstrative, assailed Mr. Marsden with oaths and curses, and challenged him to a personal encounter. Marsden walked up to him, put his arm round his neck, looked steadily into his eyes, and said; "The Lord bless thee, lad! Thou little knows't what thou'rt saying. If it were not for the grace of God I might have been tempted to beat thee within an inch of thy life. I dare let thee tie my right hand behind my back, and I can keep thee at arm's length with my left hand Thou art challenging a man that has put thy betters up a chimney or behind a fire many a time." Then he began to pray with such earnestness and pathos that the man was moved to tears. When they adjourned to the chapel he still retained his hold of the champion, and never let him go till he had marched him to the penitent-form, and induced him to cry for mercy.

There must have been remarkable power about him to enable him to execute successfully a delicate enterprise like the following: At Accrington he was about to conduct a series of services, when he heard that a grand ball was to be held at one of the principal hotels in honour of a lady and gentleman who had been newly married. He was afraid the excitement attending this ball would interfere with the success of his first service; so he said: "I will go to the ball if some of you will accompany me." They went with him, and he marched up to the pianist during one of the intervals in the dancing, and said 'Will you play a tune for me.' He agreed to do so; and while the rest were gazing in blank astonishment he gave out a suitable hymn, and he and his friend, sang it He then gave an address to the newly-married pair, showing them the true way of happiness for time and eternity. His manner was so gentlemanly and courteous that the company listened with respect, and knelt down with him in prayer. He prayed till the Spirit of God touched their consciences, and many of them were in tears; and when concluded he invited them to his service at the chapel. Many of them accepted his invitation, and several of them found the Saviour, and became members of the church."

Mr. Marsden had a remarkable insight into human nature. He was a shrewd observer of men and things, and could read the looks, and deportment, and forms, and faces of men. He understood a blush, a leer, a look, a sigh. To him men were books to be read and studied. Nothing escaped him. He prayed with his eyes open; for he believed it was his duty to watch as well as pray. In addition to this, he was a holy man, and the secret of the Lord was with him. He was sometimes conscious of plain impulses from the Spirit of God governing his utterances, or directing him to this or that individual. Of this the following is a remarkable illustration.

One Sunday morning when staying at a village unknown to him, he started with his friend to chapel. On the way he suddenly turned down a narrow passage almost blocked by wagons and implements, and crossing a yard entered a cottage which proved to be a "hush shop," where ale was sold without a license and during prohibited hours. About a dozen men were seated round a table smoking and drinking. Marching boldly to the end of the table near the door, he said in a commanding voice, "Come with me to the Wesleyan chapel; my Master has sent me to call you to His service." As no one spoke, down came his heavy walking-stick on the table as he said, "Down on your knees, every one of you."

Still they moved not, so he began to pray after this fashion, "Lord, I have called them, but they will not obey. As they will not come to Thee, do Thou in mercy visit them." Then putting his stick on the man's shoulder nearest him he prayed, "Lord save this poor drunkard! Some of these days he will fall under the horses' feet, and be crushed to death under the cart-wheels, and find himself in hell. Nothing but Thy great mercy can save him from a drunkard's grave. Lord save him now!" This man was the village carrier whose horses had often found their way home leaving him drunk and asleep by the roadside. The man would gladly have made his exit but Marsden's bulky form blocked the doorway. To his relief the stick was moved to the shoulders of the next man, for whom the preacher then prayed, "Great God, save this swearing man. He takes thy name in vain. Every other word is an oath, etc." The nods and smiles of his companions showed that this man's character also had been sketched to the life. Moving the stick to the shoulders of the third man the prayer followed, "Lord save this poor gaol-bird. He has been a poacher and a thief, but Thou canst save him!" This man was the most notorious gaol-bird of the village, but he had been out of prison long enough for his hair to grow, and there was nothing remarkable in his appearance. Again the stick moved, and this time Marsden prayed, "Lord have mercy on this poor prodigal. He has left a pious home and godly parents, and here he is reaping the wages of sin." And so the stick went all round and each man's besetting sin was wonderfully described. He gave none a chance of escape, but looked each man steadily in the face, praying with his eyes open. When he had finished this strange service he proceeded to the chapel. The men were greatly enraged, and during the following week endeavoured to interrupt his services; but one or more of them were converted, the "hush shop" was closed, and the public-house lost some of its old supporters who became total abstainers and there was a genuine revival of religion. In the words of a poor old woman afterwards, "The Lord has been makin' new uns, an' mending t' owd uns."

Isaac Marsden had a remarkable way of getting people to think by using some strange expression or illustration. One day he asked a group of idlers. "Could you find a better place for your nose than where it is!" One suggested one position and another a different one, to which he pointed out some fatal objection, and proved that God was right and they were wrong. Having thus drawn them into conversation he showed them that God's laws are always in the right and sinners in the wrong, taught them a short prayer, and left them.

All his powers were consecrated to God. He was the means of leading thousands to Christ. But when he reached the closing scene he said, "I don't feel anything or think anything of Isaac Marsden; it is all Christ! I have been looking back and reviewing seventy years, but I see nothing but the atonement—the atonement at every turn."—(*The Watchword.*)

A NOTABLE LONDON MISSION.

To the Editor of The Evangelist.

My dear Sir,—I am sure your readers will be pleased to hear of the work of Mr. F. N. Charrington, the superintendent, founder, and promoter of the Tower Hamlet's Mission, Mile End Road, London, England. Mr. Charrington was formerly a brewer, of the firm of Charrington, Head & Co., who own and control 2,000 public houses or liquor stores in London and the Provinces. In 1869 he became soundly converted, and immediately began working for the Master, but his conscience would not permit him to remain a member of the brewery firm, so he announced to his father that he could no longer remain a partner in the firm. When his father died he left in his will a fortune to his son, but although Mr. Charrington is comfortably off, he is *not* sufficiently wealthy to provide for the increasing needs of his now large work.

The Great Assembly Hall, with a coffee palace and a book store in its front, was built at a cost of $200,000, and was opened in February, 1886, by the Marquis of Westminster. It is the largest mission hall in the world, seating five thousand persons. The architecture of the interior is something after the style of Spurgeon's Tabernacle. With a large organ, the cost of which was $5,000, and a choir of nearly one hundred fine voices, they have always good and attractive music.

Mr. Charrington's method in conducting his mission is original and successful, quite different from any other mission in many ways. Each month of the year, he secures able and evangelistic ministers to conduct the services during the month, and as it is printed on the outside of the hall "4,000 *nights*," one can see how many evengelists have been engaged by him during the past ten years.

Mr. Charrington sent me a pressing invitation to come over and preach for him during the month of June, 1887. As I had been unable to accept two former invitations, I cabled him I would come, and sailed for London, May 25, per "*City of Rome*," and returned July 14, on the same steamer. During the month of June, I preached Sundays, and *every night*, to from four to six thousand people. The interest manifested was intense, many were brought to the Lord, and I may add, that those meetings were more gratifying than any I have ever been called upon to conduct. Mr. Charrington's plan of changing his ministers each month, is a remarkably effective one, the interest is always new, and the congregations seldom grow weary. I wish we had a mission of the same kind in this country, and I believe we shall in time, as a wealthy Christian gentleman of New York was considering it while I was there.

Mr. Charrington has sacrificed an immense income to carry on this work, and his self-denial, zeal, and energy in the cause of Christ are well known. It is not too much to say, that thousands have been blest through his indefatigable labours for many years among the masses in the East of London. He receives no compensation for his untiring efforts, excepting the approval of the Master and the assurance in his own heart that so great a number will bless God throughout eternity, for the Tower Hamlet's Mission.

John T. Vine.

9, Murray-street, New York, July 23.

PRAYING FOR HOLINESS.

Men pray for holiness as if it were something apart from their every-day life, something that had nothing at all to do with their conduct in their domestic, social and business relations. They sing, "Nearer, my God, to thee," with glowing fervour, but never think that the prayer can be answered only by the up-lifting of their own lives to the plane of God's requirements. Holiness is not a mere sentiment, not a vague vision of glory overhanging us like a heavenly cloud, not a rapture or an ecstacy, not something that God sends down to wrap us like a garment in its radiant folds. If being holy means anything at all, it means being true, honest, upright, pure, gentle, patient, kind and unselfish. We really have no more religion than we get into our every-day practice. Wherein our devotion is higher than our living, it counts for nothing —(*Morning Star.*)

Miscellany.

—*Missionary Herald ;* Western Turkey Mission: Dr. Farnsworth, of Cæsarea, reports a striking case of reconciliation among Christians at the out-station of Yozgat, a result which has inspired the missionaries with new hope for that important place. The church at that place was suddenly surprised by a serious defection and the establishment of an opposition meeting by some of the members. Dr. Farnsworth writes:—

"Instead of being angry, the church was humbled and fled to the Lord for help. Immediately after their preaching service, at which they had first learned of the defection, they met in the school-room for a church prayer-meeting. They wept and prayed, and prayed and wept, for a long time. The preacher said that nobody wished to go home, and but for his urging them to do so, they would have remained all day. The next day (Monday) no progress towards reconciliation was made, but matters grew worse. Tuesday morning came one of the two week-day prayer-meetings. At this the scenes of the Sunday prayer-meeting were repeated. The sisters were to have their regular prayer-meeting on Wednesday, and they determined to keep it as a day of special fasting and prayer. All seemed to be deeply impressed with their great need of help from God alone, and their meeting was very solemn and earnest. Thursday morning came their second regular week-day prayer-meeting. It should be remarked that, as the opposition was especially against the preacher, he did not take charge of either of these week-day meetings.

"At this Thursday morning meeting the opposition party came in, and some of them, including their leader, broke down and wept with the rest. That night the brethren held a meeting to endeavour to secure reconciliation. The meeting was continued to a very late hour, but several of the sisters told Mrs. Farnsworth that for the first time since the quarrel began they retired to sweet sleep, feeling assured that the Lord had answered their prayers and that the brethren would be reconciled. And they were right. The efforts of twelve men who were selected to examine the complaints were successful, and thus ten days before we arrived peace had been secured. Still, our visit was very timely, and I doubt whether we have ever seen this people more grateful for a visit than they were at this time."

—*The Rock*; Aug. 12: A series of Acts of Parliament have been passed virtually, if not nominally, by the Bishops—encroaching with steady but stealthy steps on the position of the clergy. The Church Discipline Act, the Dilapidations Act, the Pluralities Act, and the Church Patronage Bill are all directed to that end. If this last becomes an Act, the last shred of that independence of position which has been the great attraction for all the better and nobler class of minds, will be destroyed. The service of the Church will soon and certainly devolve upon mere tools of the Bishops, and the degradation of the Church Ministry will be complete. Does this prove the wisdom of the real authors of these encroachments, or their folly? Moreover, the enforcement of these acts has been adroitly deputed by the Bishops to those who, in every diocese, form a sort of bodyguard of his "personal adherents," having the Bishop's ear, and reflecting with servile faithfulness his peculiar views. Does this prove their courage or their cowardice? Entrenched behind a subservient body of Rural Deans and Archdeacons (of his own appointment), and backed by a hungry staff of legal or lay officials (also of his own appointment), what need the Bishop care for remonstrances, or how can he know the truth? The noisy clerical claqueurs who applaud his every action, and run down or ignore every man who has any independence of mind left, prevent his knowing till too late the real character of his best clergy. Stories which would be amusing, were they not so sad, are in circulation as to the strange ignorance betrayed by Bishops of the real feeling and actual work of their clergy. Depreciation, calumny, and neglect are the lot of those who hold steadily against the Romeward stream. Loyalty to the Protestant standards of the Church is, in fact, in many dioceses, the most serious disqualification which can attach to any man. Neither promotion, notice, nor even bare civility will be given to the man who is stigmatised as "low," because he lifts CHRIST above the Church, or who is branded as a "Calvinist" because he honestly holds the Seventeenth Article. What chance would such men have if a partisan Bishop, supported and shielded from responsibility by a partisan "commission," had to work an Act which allowed their private opinions of what a clergyman ought to be and do, to lead to the deprivation of his living? But this is no unlikely contingency in the event of this nefarious clause being smuggled through the Commons; and, in view of the manner in which recent Acts, prejudiciously affecting their position have been passed we warn the clergy that their petitions against this Bill are not a moment too soon.

TELEGRAPHIC NEWS.

Constantinople, September 1: The Porte has intimated to Russia that Turkey consents to the proposal that General Ernroth should proceed to Bulgaria.

Berlin, 1st: An official announcement has been made on the subject of the health of the Crown Prince of Germany. It states that his Highness's ailment is progressing very favourably owing to the excellent state of his general health, but that a return of the growth in the throat is not improbable; for the present, therefore, absolute rest of the vocal organ and a careful avoidance of cold and damp are most necessary.

London, 2nd: A discussion of an unusually lively character took place last night in the House of Commons in consequence of a meeting announced to be held at Ennis, County Clare, on Sunday, having been proclaimed under the Crimes Act.—Mr. Dillon declared that the meeting would be held notwithstanding, and if any bloodshed should take place he would consider the Secretary of State for Ireland as primarily answerable.

Tirnova, 2nd: Colonel Stambouloff, the late Regent of Bulgaria, and well-known as a Russophobist, has succeeded in forming a Cabinet for Prince Ferdinand.

Constantinople, 2nd: The Porte has asked Germany to try and induce England, Austria and Italy to consent to the mission of General Ernroth to Bulgaria.

St. Petersburg, 3rd: A meeting will shortly take place between their Imperial Majesties the Czar of Russia and the Emperor of Germany.—Prince Bismarck and Count Kalnoky will also be present.—A meeting will shortly take place between their Imperial Majesties the Czar of Russia and the Emperor of Germany at Stettin.—Prince Bismarck and Count Kalnoky will also be present.

London, 4th: The Dublin authorities have despatched large forces of the police and military to Ennis, Co. Clare, in view of the holding of the meeting which was announced to take place to-day, notwithstanding its assembly has been proclaimed under the Crimes Act.—It is expected that forty thousand Irishmen will be present at the meeting, including Mr. Dillon and several other members of the House of Commons.—His Royal Highness Prince Frederick William has left here for Germany.

5th: In consequence of the preparations made by the authorities, the meeting of the Irish nationalists announced to be held yesterday at Ennis took place in a different locality. —It is estimated that ten thousand persons were present.—Messrs. Dillon and O'Brien made speeches in which they openly defied the Government, and urged the people to make a firm registance.—The Police and Hussars now arriving on the scene, the meeting returned to Ennis, where further speeches were delivered, but the troops following up the assembly the meeting finally dispersed in an orderly manner.—The ship *Falls of Bruar* homeward bound from Calcutta to Hamburg, has foundered of Yarmouth.—The captain, crew and pilot have been drowned.

Berlin, 5th: The *Nord Deutsche* states that the report that there will shortly be a meeting between the Emperor William and the Czar at Stettin is based only on pure conjecture.—The Emperor William has sent letters to the Governors of Eastern and Western Prussia expressing his deep regret at being unable to attend the usual autumn manœuvres of the German Army at Konigsberg this year, in consequence of his having been recently somewhat shaken by a slight fall.

London, 6th: The Theatre at Exeter was destroyed by fire last night during a performance. A panic set in on the first alarm being given, and a frightful loss of life ensued. —Up to the present time 130 bodies have been recovered from the ruins of the building, numbers were crushed to death in the exits from the house.—The victims were for the most part from among those of the audience occupying the gallery of the Theatre.

St. Petersburg, 6th: The semi-official *Journal de St. Petersbourg*, in an article published to-day, declares that Russia was in no way privy to the escape of Ayub Khan from Teheran, and says that she has no desire to mix herself up in the complications in Afghanistan that will arise therefrom.

Paris, 6th: The *Temps* publishes a statement that M. Waddington, French Ambassador in London, before going on leave of absence, delivered a note to the English Government containing the proposals of the French Government on the subject of the Suez Canal, and that there only remained some points of detail which require to be settled.

London, 7th: Later intelligence received from the scene of the terrible disaster at Exeter states that 124 dead bodies have been recovered from the wreck of the theatre; but it is believed that many yet lie beneath from the ruins of the building.— "The majority of the majority of the victims were adults, quite two-thirds being women.—Authentic news has been received from Teheran that Ayub Khan reached Afghanistan some days ago but was immediately repulsed by the Ameer's followers.—Ayub is now in Persian territory, and his early capture is confidently expected.

Tirnova, 7th: Prince Ferdinand will shortly proceed to his estate in Hungary, where he will remain several weeks while the elections for the Sobranje are proceeding.

Portsmouth, 7th: Her Majesty's Indian troopship *Crocodile* left here to-day with the first batch of the reliefs for India.

Constantinople, 8th: The Porte has notified Bulgaria that in view of the collapse of the Ernroth scheme she has enquired what are the views held by Russia, and has despatched a fresh circular to the Powers.

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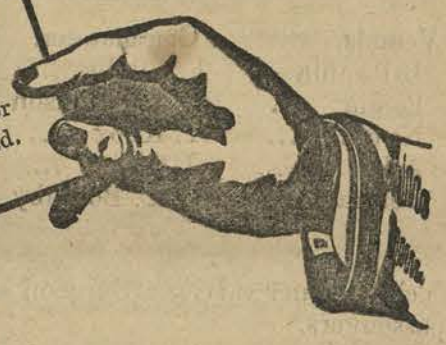

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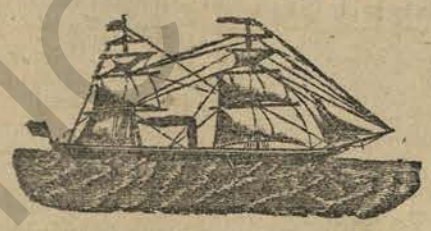

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